

T H E
Additional Narrative
O F
M^r. MILES PRANCE
O F
Cobent-Garden, Goldsmith,
Who was the
DISCOVERER of the MURDER
O F
S^r. EDMONDBURY GODFREY:

- I. Containing a *VINDICATION* of the said Mr. PRANCE from the scandalous and false Aspersions (cast upon him, on purpose to invalidate his Testimony) by the Nameless Author of a late Scandalous Libel, Entituled, *The Compendium, or a short View of the late Tryals &c.*
- II. *HIS FURTHER DISCOVERY* of the Machinations and Attempts of the Papal and Jesuitical Party, for the introducing their Religion into these Kingdoms, and for the Overthrow of His Majesty's Person and Government.
- III. Many Historical Observations, discovering the *Progress of the said Design*, with other Material Passages relating thereunto.
- IV. The Names of the several *COLLEGES* beyond the Seas, Erected for the Use of the *English Nation*, whence *Priests* and *Emissaries* are yearly sent over into our Land for the Seduction of the People, and carrying on their other Designs;

W I T H
An Account of the *English Nunneries* also in Forreign Parts.

L O N D O N,
Printed for Francis Smith, Thomas Basset, John Wright, Richard Chiswel
and Samuel Heyrick: MDC LXXIX.

OCTOBER the 8th. 1679.

I Do Appoint *Francis Smith*, *Thomas Basset*, *John Wright*, *Richard Chiswel* and *Samuel Heyrick*, to Print this my Vindication, further NARRATIVE and Discovery of the PLOT; And that no other Person presume to Print the same, or any part thereof.

MILES PRANCE,

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Abridged Narrative

of the

Revolutionary

War of the United States

and

the

Revolutionary

War of the United States

and

THE

Revolutionary

WAR

Printed for E. Smith, 1, New Bridge, London, 1794.

Printed at the

UMI

TO HIS
H I G H N E S S
 Prince Rupert,
 Duke of
CUMBERLAND, &c.

May it please Your Highness;

THe great Support and Encouragement, which your Highness hath given to me, with the rest of the Discoverers of the late horrid Plot, for the overthrow of the Protestant Religion, and of its Defender, our most Gracious Sovereign, hath emboldned me to make this Address to your Highness, for your further Patronage and Protection. I must confess it to be an high degree of presumption in me, being so mean and inconsiderable a THING, to tender my scribling, to your Princely Hands, but the weight of the subject handled in these Papers, may somewhat atone for the Tenuity of the Author; and the rather, because some Historical matters are handled therein, which your Highness, being of so deep and emunct a Judgment, and as well read in Books as Men, is best able to pass your censure upon. I will not enlarge in your Highnesses Applause, your Merits being a Theme which would tire the most Rhetorical Pen: But this I may say, without flattery; That your Royal, Noble, and Christian Deportment, in all your references, add great splendour to our English Court, and is a shining Example to the rest of the Nobility and Gentry of this Land; which I speak not, as if I my self were able to judge of such Matters; but because I have heard it affirmed by Persons of great Birth, as well as insight into and observation of, the guise and meane of Courts and Kingdoms.

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Staid exemplary Wisdom, just and great *Moderation*, in your ripen years, which hath resulted from your military *heat* and *vigour* in your youthful days, ever to a miracle, could proceed from no other temper, but that which is *superlative* and extraordinary in every *Epoch* and *Period* of your *Life*; so that you are justly honoured as one of the *Fathers* of this *Nation*, upon both these accounts.

To such a *Patron*, I had need appeal, considering the great *opposition*, made by *interested* and *engaged* Persons against the *truth* of that *Testimony*, which I have here, and formerly given; I know, *reflections* have been made upon the rest of the *Witnesses*, who have appeared for his *Majesty* in this matter, as well as upon my *self*. I leave them to their own just *Vindication*, and shall refer my *self* to your *Highnesses* Judgment, whether the *Inducements* to this *Discovery*, charged upon me by the *Adverse Party*, as *Self-preservation*, hopes of *gain*, and *preferment*, &c. be groundedly imputed, yea or no?

1. If I had respected *Worldly Advantages*, by the way that I have taken, I was but an ill *Carver* for my *self*, for thereby I have lost her *Majesty's* favour, and the advantage of her service, and besides, the *Custom* of most of the *Roman Catholics* of *England*, whose trading was very *Beneficial* to me, in the way of my *Employment*, for the maintenance of my *Self*, *Wife*, and *Family*; so that if the power of *Truth* (concurring with other just *Motives*) had not prevailed upon me, I had never disoblighd so many of my *Beneficiaries*, as I have done.

2. For *self-preservation*, That indeed is a close *Consideration*, and if it had an influence upon me, to quicken and excite other more justifiable *Grounds* and *Reasons*, which lay dormant in me before, I therein did but concur with the *Sentiments* of all mankind, which hath an innate propension to maintain and support it *self*.

But alas, what need I trouble your *Highness*, in justifying the *Grounds* of my *Discovery*, if the whole *Plot* be but a *forged* and *fictitious* Thing: This indeed is the grand *Eugene* now set on work by the *Popish Party*, and it concerns the *Operators* to ply it hard; for, if what hath been discovered, be really true, (as it most certainly is) it will awaken the consciences of all, who are not wilfully asleep, to a deep detestation of the *Crafts* and *Cruelties*, detected thereby; and by consequence, leave a lasting *Blot* of *Reproach* and *Infamy* upon them and their *Religion* for ever: No marvel then, if they use all the *Art* they can, to obviate so great an inconvenience, by baffling the *Evidence*, what lies in their *Power*. And indeed the carriage of the
Papists

Papists now, compared with their proceedings heretofore, in the like circumstances, is very remarkable. I have heard several of them affirm, speaking of the Gun-Powder Treason, that it was a forged thing, put upon them by the Puritan Party; Cecil, and other State-Believers, on purpose to disgrace their Religion, just as their present Design are by them, charged upon Presbyterian Protestants; but the proofs thereof being visible and apparent, they have since confessed that, and taken it themselves, but proceed in their affronting, to deny it by (at least, as to what concerns his Majesty's Person) notwithstanding the proofs are evident and apparent against them; And if it should please God, upon the disappointment of this, to suffer them to engage in any future Conspiracy (which God forbid) it will be found, that then they will acknowledge this, and in case it be detected, proceed to the denial of that, so natural is it for them to palliate and hide, even though the matter be so broad as to admit of no covering at all, as our present case is.

For the reality of the Design, I refer your Highness to the Trials themselves, and the Evidence therein given, which hath satisfied Parliaments, Judges, and Juries, so that there can be no rational ground for the least doubt.

I speak this in reference to others, being well assured, that there is no hesitation in your Highnesses mind, as concerning this thing; But if the denial of the Criminals themselves, at their Execution, weigh with some; To what hath been alledged by others, in answer therunto, I shall only add, what I have heard Dr. Mutus, and other Priests of the Romish perswasion, affirm, That after Confession and Absolution, men may lawfully deny that in Publick, which they were guilty off, and condemned for, for to what purpose (said they) should they confess to men, they are already absolved from guilt before God, their confession to men can do themselves no good, but it may greatly prejudice the Church.

Besides to verifie the Truth of the Matters, by me testified, I could relate to your Highness, if it were material, several Conferences and Discourses, which I have managed with divers of the persons concerned in the matter of the Plot, some of which did not occur to my memory, at the Tryals themselves, but upon occasional reflections and meditations do start up afresh in my mind.

About Michaelmas 1678. I was at the House of Mr. Moor, a Stationer, in the same Street, where I live, in the company of Mr. Cocker, whom I knew by sight, but not by name, till I saw him again,

and heard his name at the Sessions-house, whereupon I called to mind my being with him at Mr. Moor's House, where he declared to me (then of their Religion) and some others in company, (whose names I knew not, but judged them to be Priests) That the King was to be poisoned by Sir George Wakeman.

Another time Mr. Fenwick, one of those who were executed, told me at his Chamber in Drury Lane, That Counsellor Langborn had a great concern, and hand in the Plot.

I remember also, that I made an Image of the Virgin Mary for Mr. Hartcourt, to be sent into Mary Land, who at the time of paying me for it, at his Chamber, declared to me, that the King was to be murdered: And at another time, he told me the same thing, before Mr. Thompson, a Jesuit.

I should be too tedious to enumerate more Particulars; Therefore referring your Highness to the Ensuing Narrative, craving pardon for my boldness; I humbly subscribe my self,

Your Highnesses in all Submission,

October 14th.

1679.

and dutiful Obedience,

MILES PRANCE.

THE

THE
PUBLISHER
TO THE
READER.

MR. Miles Prance, the Author of the Narrative, formerly published under his Name, and also of this present Continuation thereof, was born at Estwood, in the Parish of Marsh, and Isle of Ely; His Father, Simon Prance Gentleman, was once Owner of an Estate, both in that Parish, and also in the Town of Cambridge; neither did he diminish any part thereof by Luxurious Prodigality, which is the bane and ruine of many Families, for his Life was frugal, vertuous, and of good report, but the impairment of his Estate arose upon the following occasion.

At the beginning of the unhappy Wars, betwixt the King and Parliament, in the Days of Charles the First, the Isle of Ely, being then possessed by the Parliament Party, and his Father's affections, grounded on his Loyalty and Duty, leading him to favour the Cause of his Majesty, he was thereby exposed to great sufferings, his House was plundered, and for divers years made a Garrison by Ireton, Commander for the Parliament in those Parts, his Stock was driven away, and his Person imprisoned for Two full years in Saint John's Colledge in Cambridge, the very House, wherein he received his Academical Institution in his younger days, Cromwel, (who was well known unto him, as, before the Wars, having lodged at his House a fortnight together, and having been his Contemporary in the same University; moreover having received many Offices of curtesie and civility from him) upbraidingly telling him, That he should be a Prisoner there, where formerly he had been a Student, which Sentence yet he did not pronounce upon him, till he had first assayed by many Arguments to work him over to his Party, sometimes assuring him by Promises, otherwhile terrifying him with Threats, but at last receiving

ceiving from him this peremptory Answer, That he would rather die, than engage against his King and Country; Cromwel was so incensed thereat, that he occasioned his Confinement, which was accompanied with so great a prejudice to him, that he was afterwards compelled to sell his Estate, to the great endamage of all his Family.

And yet, during the time of his Imprisonment, as he continued firm to his Majestie's Interest, so he was a known Protestant, according to the Established Laws of England; But afterwards pondering with himself, the violent and outrageous opposition of some Protestants (of which many notwithstanding did adhere to his Majesty) against their Lawful King and Sovereign, he conceived such a prejudice against that Religion, which he mistakingly judged to avouch such known Irregularities; That, not distinguishing between the Religion it self, and the Crimes and Errours of its Professours (which ought to have been done) he wholly forsook the Protestant Party, and passed over to the Tents of the Romanists; one great instrument of his seduction being Mr. Paris of Pudding-Norton in Norfolk, a Gentleman of a large Estate, in that Country, and at that time a Prisoner with his Father in the same Colledge, which gave him opportunity to seduce him.

Having thus changed his Religion, he became a great and zealous Admirer of the Church of Rome; insomuch that he educated all his Children in the same Profession, in which they persist unto this present time, excepting the Author of this Ensuing Tract, whom God did happily redeem from the Errour and Superstitions of that Church, upon an occasion accounted for in his Former Narrative; so that, as his Father left the Protestant Communion, upon the mistaken ground of the evil practises of its Owners and Professours, so the Son upon far more warrantable reason, hath deserted the Roman Fellowship, upon a clear Conviction of the Evils of their Principles, and of their abominable Designs and Actings, grounded thereupon.

Two Brothers he hath, yet living, (having never heard to the contrary) one a Secular Priest in Flanders, another of the same Profession, but his Residence, at present, unknown, whether sent in a Mission to the Indies on pretence of converting the Natives, or purposely absconding himself in any English Seminary, beyond the Seas, he is not able to say, in regard intercourse of Letters have ceased betwixt them for some time; which two Brethren of his, though strict in the Religion of the Church of Rome, yet how coursfly they have been used by the Jesuited Party, beyond the Seas, will hereafter appear.

Two of his Sisters, are Nuns; The one in the English Nunnery

at

at Lisbon in Portugal ; The other at Roan in Normandy, in both which Places, there are Convents or Receptacles for English Gentlewomen, of that Religion, who have a mind to take the Vail of Nunnery upon them.

Having mentioned, those two Out-landish Nunneries, it will not be amiss, for the Readers divertisement, and satisfaction together, to give him some further Account, in brief, of those and other Religious Houses, beyond the Seas, which were erected for the entertaining of English Votaries, of the Female Sex, and the rather, because (I suppose) ordinary Readers are not so well acquainted with them.

Know then, That when Nunneries were dissolved here in England, by King Henry the Eighth ; some of them being again re-established by Queen Mary, (during the short time of her Reign) and all again demolished by Queen Elizabeth : The Nuns, thus dispossessed of their Habitations and Livelihoods together, were forced to travel beyond the Seas ; where Monasteries were erected for them ; some of the richest Gentlewomen and Noblest Born, went over either to Bruxel's Nunnery in Flanders, or to Cambray Nunnery, founded by Don Carlos de Colonna, Governour of that Country for the King of Spain, on purpose for English Nuns.

Others passed over to Gravelin, where there was a Monastery, erected for them, by the Predecessors of the Family of the Gages, yet remaining in Suffex.

But the Nuns of Sion in Middlesex, and of Sheen in Surry over against it ; both which Abbies or Nunneries were founded by our King Henry the Fifth, did, at their Dissolution, travel first to Zurich in Zealand, then to Machlin in Brabant, then to Roan in France, and afterwards to Lisbon, in which two latter Places, the Receptacles of the Ordinary Gentry of this Land ; his two Sisters, as I have said, are distributed:

The reason of this dispersion, was this, when the Abbies and Nunneries were dissolved, in King Henry the Eighth ; and Edward the Sixth's days, several Pensions were assigned to the Fryars and Nuns, outed therefrom, payable out of the King's Exchequer, during their Lives (some of which payments continued for many years in the days of Queen Elizabeth) so that the Persons ejected, had no need to cross the Seas for a Livelihood, unless their zeal for the maintenance of their Order and Religion, had prompted them thereto. But now upon the re-establishment of some of these Monasteries by Queen Mary ; and their second rout by Queen Elizabeth ; there were no New Pensions allowed at all, so that

those

those Votaries of either Sex, who resolved to continue in their Professions and Orders, were forced to seek their maintenance in other Countries.

The reason why Queen Elizabeth allowed not Pensions, to those she ejected, as her Father had done, may be conceived to be this, because, they had a fair warning before, when their Habits and Vails were so lately plucked over their ears, by King Henry the Eighth; And therefore, if any were so hardy, as to reassume them in the days of her Sister, they became accessary to their own harms, and no reason the Queen should pay them for their Folly.

Add hereunto, that the Blood shed in the days of Queen Mary, on the account of Religion, than warm and reeking, and the danger the Queen her self was in, under the Bloody Government of her Sister, occasioned no favourable respect on the Papists; either Male or Female, of any Order, at that time. But to end my Digression.

Mr. Miles Prance's, Brothers and Sisters, being thus disposed of, as hath been related, he himself was addicted to a Trade, and accordingly he pitched upon that of a Goldsmith, a beneficial Employment amongst men of the Roman Profession, (in which, till of late, he continued) in regard of the many Crucifixes, Images, Chalices, Candlesticks, and other Trinkets of Silver-Work, which are used by the Professors of that out-side Religion. And indeed, he accordingly found the Advantage, which those Utensils brought him in, in the way of his Trade, for the maintainance of himself and Family, as long as he continued in the Fellowship and Communion of that Church.

But being by the mercy of God, singled out of his Father's House, and, by an extraordinary providence, called to the acknowledgment of the Truth, he was made freely willing to hazard his Employment and Livelihood amongst the Papists, rather than to transgress the Dictates of his own Conscience; so that, though, being turned out of the Queen's Service, on which a great part of his livelihood did depend, and having also lost his Customers of that Religion (whose Interests were very advantagious to him, as to his outward estate) yet he doth no way repent his bargain; but rather thankfully acknowledge the goodness of God, who hath given him to make so happy an exchange, depending wholly on his Providence for a future Subsistence, who will not forsake those that trust in him.

His Love to the True Religion (thus lately embraced by him) he is willing to manifest, as by the observation of its just and holy rules in his Heart, Life, and Conversation; so by discovering all the Attempts, that shall

shall come to his knowledge, made against it, and against its great Supporter, the King's Majesty, to whom he wishes many and happy days, nay years upon the Earth, before he arrive at his Heavenly Crown.

The Motive last mentioned, is the Chief Ground of his present undertaking, and continuation of his Former Narrative, by this present Addition; wherein he fetches the Historical part a little higher, out of Books, Monuments, and Records, some more Ancient, others of latter date, that so it may appear, that the Designs here detected, are but an old project of the Papists, new vamped, and, in our days, set on foot; with more probable hopes and expectations of success, than heretofore; that so their former disappointments may be ballanced with a full accomplishment of their desires in our present Age, unless God Almighty prevent the same.

I hope the perusal hereof, will not be displeasing or unprofitable to the Candid Reader, whose benefit and advantage will be the Authors great satisfaction and delight.

VINDICATION
OF
MILES PRANCE
FROM THE
Unjust and Scandalous
ASPERSIONS
 Cast upon him

BY THE

Nameless Author

OF A

PAMPHLET,

ENTITLED

The COMPENDIUM, or a Short View of the Late
TRYALS, &c.

THe Papists are so much concerned, in point of Interest, to weaken the Credibility of the late Plot, that they leave no stone unturned to effect it; for indeed the *Consequences* of it are so fatal to their Church and Religion, that, besides the brands of infamy justly inured upon their Persons, their frustration therein would (as themselves confess) defer their hopes till another Age; and therefore they labour, all they can, to render the whole as a fictitious thing, and a chymical fancy of a few indigent, inconsiderable, and discontented Persons,

sons, who would raise themselves upon the ruins of others:

And because the Reality of the Plot doth depend upon the Testimony of the Witnesses, which have proved the same; therefore their next work is, to blast the credit of those, who have appeared, as Evidence, for his Majesty in this matter; And here, the Author of the *Compendium* plays his part, in pleading both them and their Testimony, upon many accounts.

For their Persons, he bestows the Flowers of his Rhetorick upon them, by terming them bloody Vultures, pag. 66. Birds of prey, *ibid.* Sons of Belial, pag. 70. Flagitious, Execrable, Nefarious, and Profligate Persons, pag. 75. men of Unparalleled Treachery, and Falshood, pag. 68; of abandoned and prostituted Reputation, *ibid.* Villains, pag. 71. of scandalous and ill lives, pag. 64. Wretches, p. 85. Lyars, p. 81. and in a jeer, Saviours of the Nation, pag. 79. the Worthies, p. 68. Heroes, p. 80. the four Props or Pillars of this Scene of Trouble, &c. perjured Persons, pag. 66. and to sum up all, pag. 65. there is not one Witness against us, who has not either been, a most profligate Wretch, by the unanimous consent of all that knew him, or given at least Prognosticks, by his poverty and temper, that the first opportunity would infallibly make him so.

For their Testimony, they are characterized by their lamentable and ridiculous stories, pag. 64. Follies, pag. 65. Incoherencies, and that beyond the reach of fancy, pag. 70. nay, Impossibilities, pag. 65. Fabulous, *ibid.* of monstrous, and disagreeing parts, wholly vain and chimerical, pag. 65. Extravagant, beyond any Romance, pag. 74. inconceivable stuff, pag. 80. Whimsies, *ibid.* Contradictions, pag. 70.

On the other side in the Defence of the Accused, there was (say they) a mighty weight, and their Witnesses were untainted, not only Masters of Reputation by Law, but have also so lived amongst their Neighbours and Acquaintance, that their word, on all occasions, has as readily been taken, as any bodies in their rank and station, p. 65.

And as for the Persons of the Accused, they are phrased to be confident, by reason of their Innocency; Christian men, of great probities; free from the least matter or circumstance that could make them suspected, besides the Testimony of most nefarious Persons, pag. 79. Persons of Innocency, Patience, and Royal Zeal, beyond Example.

Thus the Accused are all Swans, and the blackness of Guilt is thrown upon the Witnesses for the King. Calumniare fortiter (saith Machiavel) aliquid adhaerebit; A Point well studied by our Author. Some Imaginary ground he must needs fancy, to build such Charges and Accusations upon; Let us a little search into the matter, and try, if we can find it out; the best account, I can give, is this.

The

The heart of man (not governed by Grace) in the Shop of the Devil, and hope disappointed (especially when great things were projected thereby) lers up a new Forge for the Master-workman, to hammer out a manner of Engines, Lies, and Devices, for the bolstring up a blasted credit, and retriving a dashed expectation, though it be to the denial of known Truth, and the averment of gross and notorious falshood. Thus Mr. Oates must be deposed, to have been at St. Omers, by almost twenty Witnesses, and Students there, and the Certificate of the Town of Saint Omers to boot, grounded upon the same Attestation of the Colledge (which is now added in the Compendium) when he was evidently proved to have been in London: And when he was dining with Mr. Smith at Islington; then must he, forsooth, be sitting at the Table by himself, betwixt the Father and the Youths in the Refectory at Saint Omers; whither will not the Effrontery of humane nature, hardened in sin, transport men? Why did they not add, that Mr. France and Bedlow dined with him? but perhaps Lay-Brothers are not admitted to their Table. That one Circumstance, so notoriously false, and so clearly proved to be so, by many Substantial Witnesses; together with Mr. Ireland's being in London, August the Nineteenth, 1678. (as clearly proved, yet as industriously laboured to be denied, and confronted by them) will amongst all understanding and unbyassed Persons, cut the Throat of their Cause for ever. Had they quoted some more dubious Passages, which could not so evidently be made out, they might have had some pretence for subtle evasion: But certainly God suffered them to instance in that, wherein they could demonstrably be contradicted; that so, the rest of their Fallacies may be judged by those, and their Subterfuges have no other Foundation to support them, but the inventions of their own brains; God grant that such imaginary Structures may all fall to the ground, and that nothing may stand, in this, or any other matter, but what hath Truth for its Pillar, to bear it up.

But what shall I say; hearts ingaged in malicious Designs, will make their way thorough thick, and thin; Falshoods, Palliations, any thing will be swallowed in order to their ends; Thus a Bowl thrown from the Top of an Hill, leaps over all Rubs, Lets, and Impediments, till it comes to the bottom, its resting place.

The Plot it self is writ in legible Characters, upon a plain Table, as with the beams of the Sun; I might add also, in Roman hand; And it hath been fully proved, in the Courts of Justice, wherein the Trials have been had; Therein, (God be thanked) the Witnesses for his Majesty, have passed under other Characters, than what our Compendiarist hath been pleased to give them.

It is granted, That our Law requires *Probos Testes*, and such were his Majesty's Witnesses avouch'd in Court to be: But if our Adversaries sit upon Them, and Themselves be Judge and Jury, both, who will be [*Probus*] in their sence? Must the Lives of Witnesses be not onely fairly examined, but also set upon the Rack, and so made to speak, not what They would Themselves, but what Their Tormentors please? Is it required to a *Probus Testis*, That he was never guilty of any sin in his life? If that be the Test, then indeed the Accused, and Accusers (but on different Accompts) may fall together. If every man's life were writ in his fore-head, it is to be feared, that the best men (as to some particulars) would be ashamed to hear their own read: I shall not excuse the Crimes, or Infirmities of any; But if it be sufficient for a Witness (as our Abbreviator says) to have a Reputation by Law, and to have his Word pass amongst his Neighbours, I see not, why His Majesty's Witnesses may not vie Privilege with their Adversary's.

We shall likewise yield to Mr. Corker's Observation, (as a just, and true one) mentioned by the Compendiarist, That 'tis not bare swearing, that makes an EVIDENCE credible, but probable Circumstances, together with an absolute and entire Proportion, which is alwayes the Concomitant of Truth. p. 82. And such a proportion hath been found in his Majesty's Evidence, or else the whole Body of the Land, Nobility, and Gentry, would have never Agreed on this Unanimous Vote, which (to answer all private Carvils) for the full satisfaction of the Reader, is here subjoyned.

Die Martis, 25th Martii, 1679.

Resolved, *nemine contradicente*, by the Lords Spiritual and Temporal, and Commons in Parliament Assembled, That they do Declare, That they are fully satisfied, BY THE PROOFS THEY HAVE HEARD, there now is, and for divers Years last past hath been, a Horrid and Treasonable Plot and Conspiracy

Conspiracy contrived, and carried on by those of the POPISH RELIGION, for the MURDERING of His MAJESTY'S SACRED PERSON, and for Subverting the Protestant Religion, and the Ancient and Established Government of this Kingdom.

Jo. Brown, Cleric. Parliamentor.

The Reader is desired to take notice, That it was the *same Evidence* and no other, then *that*, which was given in Court, at the Trials, which satisfied the Parliament in this Grand Affair. So that, the Compendiarist, setting himself in an audacious opposition, against the Body of the whole Land, represented in Parliament, doth plainly shew, That his Design chiefly lyes on t'other side the Water, and that his patched Epitome, is calculated for the addulcing and ascertaining his Friends and Partizans beyond the Seas; whose ingenuity he might justly fear, would so far prevail over their hood-wink'd superstition, as to cause them to fall off from him in this matter, having such evident Proofs and Demonstrations to Convince them.

Hence, it may be supposed to be, that the Dying Speeches of all the Criminals are punctually set down by him, by our Abbreviatorist, which are otherwise Foreign to his Epitome, if he had not conceived them subservient to his other ends: For my part, I envy not that Freedom to dying Malefactors, as to speak their Minds; and 'tis a Priviledg due to Humanity, to give men their hearing at their Exit out of this World; I shall only say this, That if all their Speeches had been temper'd with that mixture of Truth, in every Passage, as is pretended; and nothing of Interest or blind Zeal mixed therewith, Palliating matters, and Consulting the Honour of their Church, by justifying their own Innocency; not to mention the Heaven and Eternal Rewards (in their being accounted Martyrs and Saints) propounded, by their Grandees, to such Assertors of their Cause, which do not a little weigh with some. I say, abstracting from those Considerations, they would have been more welcome to Protestant Ears. But leaving these things to the Supreme Judge, I shall Address my self particularly to the farther Vindication of Mr. Prance.

The Murder of Sir Edmund-bury Godfrey, the which, there hath not been a more Barbarous and Impudent one, in this Civilized Nation, by one Subject upon another, as Mr. Justice Will spake at Green's Tryal,

Tryal, p. 90, is of that Consequence in this Case, That, if proved, to be committed by the Papists, it is the Hinge on which the Credibility of the whole Design turns; and so my Lord Chief Justice understood it in the Tryal of Whitebread, &c. p. 91. Saying, If they Murder'd Sir Edmund-bury Godfrey, The Plot, even by that, is in a great measure proved upon them by that base Murder. And our Adversaries themselves are of the same mind; For his Death (say they) hath, with many, bolstered up the dying credit of Their Witnesses. Comp. p. 68. Yea, farther, the Compendiarist makes this an Argument, That They could not be Guilty of that Bloody Fact, because his Death (if wrought by them) even in the judgment of any fool would RUIN them all. p. 69. And indeed, Protestants are of the same mind with him; and all that can be said, as a Salvo for that impolitique Murder, on their part, is, That deep Designers, are so intent upon the execution of their Projects, that they do not alwayes carry their Wits about them: Or to speak nearer to Scripture Language, God suffers Wicked Men to be sometimes infatuated in their Projects, even in the height of their Career. Quos perdere vult Deus, dementat.

The Dismal consequence of this Murder to the Romanists, sets the Wits of their Adversaries on the Rack, (so sayes the Compend. p. 69.) to find pretences, to charge it on them. But alas, no such Engine needs in the case; One thing it self speaks loud enough to all who have an Ear to hear. So that there is a plain and open Confession, without any Torment used to express it: Our Adversaries had more need, to pump their inventions to find out excuses for so Horrid a Fact.

And because the Chief Evidence and Discovery, in Relation to this Murder, was given and made by Mr. Prance, who was an Actor therein, Therefore, by all means he must be disprov'd, and Batteries rais'd against his credit, that so Probis Testis may not belong to him.

Two things they calumniate in him, (besides what is objected against him in Common with his Partners.)

1. His Testimony it self.
 2. His Grounds of Appearing, and Declaring it.
1. His Testimony it self, is charged by them with Improbability, Contradiction, and his Retracting it again, makes it Cheap (say they) in the Eyes of men.

To give large and particular *Answers* to each of these, might swell our *Apology* a little too much, I shall therefore contract the Sum of his *Evidence* into the Sence which the *Lawyers* and *Judges* had of it at the *Trials*, which was groundd on the *Consideration* of the whole, and is mentioned by and by.

For the *Probability* and *Coherence* of his *Evidence*, in *Relation* to the *Murder* of *Sir Edmund-bury Godfrey*, it doth sufficiently appear, in that the whole *Series* of that affair, as to the *designment*, carrying on, and executing thereof, is so punctually set down in *Mr. Prance's* former *Narrative*, and also at the *Tryals* of *Hill, Green, &c.* that it gave satisfaction to the whole *Court*: The *Attorney General*, upon the *Consideration* thereof, hath these words, *It is impossible for Mr. Prance to invent a Story, with so many circumstances; there is not the least improbability, or cause to disbelieve him, The plainness of his evidence is convincing; What those Circumstances were, doth appear by the Tryal, He was privy to the Consult for the Murder, he watched an Avenue whilest the Murder was committed; he saw the Body, whilest as yet there seemed to be Life and Motion in it; he helped in carrying it into a private Room to conceal it immediately upon the Murder; and after some few dayes, was one of those that carried the Sedan (in which the Corps was put) out of Somerset-House; Circumstances so cogent, that a fore-head of Brass would hardly deny.*

Here, by the way, the *Ingenuity* of the *Compendiarist* comes to be taxed, he values himself, in the *Epistle* to his *Compendium*, on the accompt of his exactness to a tittle, defying any man to shew, that he hath lessened the Force either of *Charge* or *Answer*. As to the *Answers*, we will not quarrel, believing them to be set out, with advantage enough; but for the *Charge*, did not *Prance's* assistance in taking up of the *Body*; his help in putting it into the *Sedan*; his first taking up of the *Sedan* with *Girald*; his carrying it out of the *Gate* to such a place; the *Sentinel* being designedly called in to the *Porter's Lodge* to drink; then surrendring that *Office* to *Green* and *Kelly*; a while after his re-assuming it with *Girald* again; his helping the *Body* up to *Horse*: Did not these *Circumstances* deserve to be particularly mentioned, as serving the punctuality of *Truth* in the *Case*? All which are precisely set down in the *Tryal*; But our *Breviator*, when he pleaseth, can overlook, and what makes against him, he hath learned the *Art* in silence to pretermitt. But I have another *Charge* against him by and by.

Though these Pungent Circumstances are omitted by our Epitomist, yet Judge and Jury remembered them well. The consideration whereof, as well as of other parts of the Evidence, did work so far on the Lord Chief Justice, that he expressly declared, That it was impossible for any man to invent such a Story, and that there was no incoherence in his Testimony. Upon which, when the Verdict was brought in against them, he told the Jury, That they had found the same Verdict, he himself would have done, if he had been one with them; and if it were the last word he was to speak in the world, he would have pronounced them **GUILTY**. And when the Sentence of Condemnation was to be pronounced upon the Prisoners, the L. C. J. said, **THAT THE EVIDENCE WAS SO PLAIN, THAT ALL MANKIND WAS SATISFIED WITH THE THING**. Tryal. p. 88.

There is but one Reflection, which sticks on Mr. Prance, in Relation to his Evidence; and that is his Retracting it again, and immediately retracting that Retraction; This hath he fully accompted for, in his former Narrative; and the Judges at the Tryals were so well satisfied, That it proceeded from horror of Conscience, Consternation, and disturbance of Mind in him; That I need not mention further in this place.

Neither was his second Recantation (or Adherence to his former Testimony) extorted from him, by the severity of the Jaylor, putting him on the Rack; as the Compend. unworthily intimates, by the groans, which were heard, as he alledges; for Mr. Prance acknowledgeth, That no man could be more civil to a Prisoner, in his circumstances, than Capt. Richardson the Keeper was. If any groans were heard from him, they came from the extremity of his sickness, and not from the cruelty of the Keeper.

In fine, let us hear what the King's Attorney General, who had the Scheme of the Evidence before him, in his Application to the Bench, sayes, That though a Party to the Fact were a Witness, yet he would undertake to fortifie almost every particular he delivers, with a concurrent proof of other Testimonies; and the things will so depend on one another, and have such a Connexion, that no doubt will remain in any man's Mind that is come hither without prepossession, but that Sir Edmund-bury Godfrey was Murdered at Somerset-House; and that the Persons then indicted (Green, Hilly, Berry,) were the Murderers.

With what Face then could the Compend. say, That the Witnesses were of different stories? p. 69. When two Evidences, Prance, and Bedlow, who never knew one another before, should so wonderfully accord in their Testimonies, as the King's Attorney-General observed, saying, That Mr. Bedlow's Testimony doth agree with Mr. Prance's, as far forth as is possible; that is, in those parts of the Fact which he pretends to have any knowledge of. And a little after, If they had laid their heads together, to contrive a story, they could hardly have agreed in so many Circumstances; and yet this they do without discoursing with each other before-hand. Thus He.

Green's Tryal,
p. 71.

And to that other Remarque of the Compendiator, that to all these Imputations (in his opinion, but weak ones) the Prisoners defence was very strong, and of a mighty weight. Comp. 65. let us appose the Testimony of the same Attorney-General Sir Will. Jones, who, upon hearing the full Evidence and Defence, at the Trials, concludes, p. 71. That the Prisoners Defence was much weaker, than he could foresee; so that the proof against them was strong, and little had been alledged by them in their Defence.

But suppose M. Prance his Testimony, True and Coherent, Yet (say they) his grounds, in appearing in this matter, were rotten and corrupt; see how the Abbreviator sums them up. Comp. p. 67. As pain and terrour drove this unhappy Man, contrary to the touches of his own Conscience, to proceed in this wickedness; so his Motives that first induced him to it, were Revenge and Profit. (Suggestions as false, as the Father of Lies could invent. For, no mind being First, he had no trouble at all in his Conscience, but what arose from his consciousness of Guilt with them, for so Horrid a Crime: And after he had emptied himself to God and Man, by true Christian (not Popish) Confession, and Repentance, He was eased.

Secondly, The Allegations of Menaces, Pains, and Torments, are accounted for before; There was no such matter in the Case.

Thirdly, But Revenge (it seems) must work on him: but towards whom? no meaner Person, than the Queen's Majestie, who was pleased to disown him, and to refuse to let his Name (though he were only a Workman to the Chappel) be put into the List of her Servants, after the late Proclamation had banished Catholick Artisans out of Town; So the Compend. and therefore Prance was resolv'd to be reveng'd.

Here

Here, by the way, I must enter my second quarrel against our *Compendiarist*, as if *Prance* were no *Menial Servant* to her Majesty, but only a *Workman* to the *Chappel*, *Comp.* p. 67. whereas the *Truth* is, he was admitted *Her Majesties Menial Servant*; which Place, She was pleased to take from him, for his appearance in this Cause, and refused to let his Name, not to **BE PUT IN**, (as the *Compend.* would have it) but **TO BE CONTINUED**, in the **LIST** of **HER SERVANTS**. The *Patents* for his Place, are yet in his *Custody*; One, from the *Right Honourable*, the *Earl of Clarendon*, a *Former*; Another, from the *Earl of Ossery*, **PRESENT** *Chamberlain* of *Her Majesties Household*.

And as an effect of those *Patents*, upon a *Certificate* from *Doctor Godden*, *Treasurer* of *Her Majesties Chappel*, which ran in these words :

T Hese are to Certifie whom it may Concern, That Miles Prance, hath and enjoyeth from Her Majesty the Yearly Salary of 20 pounds, for his Care and Pains, as Silver-Smith, in looking to the Plate of her Majesty's Chappel at Somerset-House. In Witness whereof, I have hereunto set my hand. July the 1st. 1671.

Tho. Godden, Treasurer of Her
Majesties Chappel.

I say, upon the reading the aforesaid *Certificate*, the *Lords* aforementioned, were pleased to afford him the *Privilege* due to her Majesty's *Menial Servants* (which is likewise recorded, both with the *Sheriff* of *Middlesex*, and in the *Court* of the *Marshalsees*, where the *Truth* of this thing will farther appear :) The *Certificate* of the *Lord Clarendon* (the other from the *Earl of Ossery*, being to the same purpose) is here annexed, *verbatim*,

Henry Earl of Clarendon, Lord Chamberlain
of Her Majesty's Household.

T Hese are to Satisfie all whom it may concern, That Miles Prance is Her MAJESTY'S SERVANT IN ORDINARY, with the Salary of 20 l. per annum; and is to enjoy all Privileges, Immunities, and Advantages, belonging to Her Majesty's Menial Servants. White-Hall, the First of Febr. 1671.

Clarendon.

Having

Having cleared this Point ; As to the *Revenge* objected to him, Mr. Prance counts himself so inferiour to aim at Majesty, that his private station confines him to lower Thoughts, though he is, in effect, impoverished by the loss of Her Majesty's Favour and Service, yet he is willing to bear his Burden patiently ; so far is he, were he a fit person, from Thoughts of *Revenge*.

But the greatest Motive (in the Opinion of his Adversaries) is yet behind, and That is hope of Gain and Reward : Herein, sure, he was like to *Aesop's Dogg*, who, to the loss of a Substance, his present Livelibood, did catch at a Shadow. 'Tis but a thin Diet, to live upon *Hope* ; Sure he was of Loss, by his appearance in this Cause ; but hopes of Gain (if he had aimed at it) were very uncertain.

For he was not ignorant, when he appeared in this matter, that it would expose him to the loss of his Employment, with which he was threatned (as is expressed before in this Narrative;) neither hath he had the least advantage, as to pecuniary matters, from any Person whatsoever, (although his Adversaries may suggest to the contrary.)

'Tis known, that *Foraigers* and *Outlandish Officers* grow Rich with the Coin of the *English* ; and once in 2 or 3 Years, they go over laden with *Acquists* (gotten from their Rich Employments, and Places here) into their own Countries, and disburthen themselves upon fair Purchases, (as the Bee unloads his Honey in his Hive) and then back again they come to their old Places in *England*, for new Recruits, in short time to make future adventures of like kind ; whilst many poor *English* want the Bread which *Outlandish Servitors* and *Attendants* eat out of their Mouths : Mr. Prance hath been, and is, sensible of these things, but yet could never foresee otherwise, but that his acting in these Discoveries would assimilate his condition to the rest of his own Countrymen, who must resign their Employments, to be enjoyed by *Foraigers*, growing rich by the losses of the poor *English* : A Point worthy of the consideration of all Noble Patriots.

The Grounds inducing M. Prance to make this Discovery, are in part hinted in his Epistle to his Highness Prince Rupert, with whose Name (prefixed) this Narrative is honoured, and (whatsoever his Adversaries now pretend) Hopes of Gain were not formerly in their List of Inducements, imputed unto him ; for Mr. Solicitor General in the Trials of Green, &c. p. 72. gives him this Testimony, I do not find, they do in the least pretend to tax Mr. Prance,

That

That any person hath Bribed him to give his Evidence, nor that there was the least Reward promised to him, to bear witness against them, nor so much as the hopes of that Reward contained in the King's Proclamation; yet Mr. Prance, if he had had a mind to bear false witness, might have laid hold on that opportunity. Thus He.

And yet methinks, the Grounds of his Discovery are a receding from the main Point, and so far from hitting the Mark, that they do not at all touch the Butt. Suppose, but not, grant, that Mr. Prance did discover the Truth, upon mistaken Grounds: What if Hope or Fear did induce him thereunto? I grant, nor will his Adversaries deny, but that many Malefactors, on promises of life, may discover their Accomplices in the same crime; doth this impeach the Truth of their Evidence? Or doth it implead the reality of the Fact? Nay, it rather confirms it; for who more able to discover an Intrigue, than he that was an Actor in it: The same may be alledged in Mr. Prance's case.

Having thus cleared the Truth of Mr. Prance's Discovery, and the Grounds of it, I leave it to the Reader to judge of the Truth of that passage charged upon him by the Compend. p. 67. Is not Prance a Witness of great value, were there, besides the Extravagance of his Tale, all along, no more to be urged against him, than his notorious and solemn Revantation before the King and Council: for what can render a Testimony invalid, if this will not: nay, our very Law, which grants and supposes there may be Knights of the Post, leaves them no possibility or way, to stop the mischief, when begun, but by marking (as he hath done) an humble and hearty confession of their VILLANY.

Besides what hath been already spoken in answer thereunto, I shall onely Animadvert Two things.

1. All Compendiums are subject to mistakes, and surely our Breviary is not free from One, and that not of the meanest size; For he mistakes a suddain Temporary passion in him, as soon almost retracted, as uttered, for an humble and hearty confession, which when it is True, is more Durable; That which he abides by, in his First Discovery.

2. How comes M. Prance to be so suddainly Metamorphosed into a Villain, he was alwayes accompted, whilst theirs, a just, plain, and honest dealing man; and able to undergo the Test of our Abbreviary, to make a Fit Witness, viz. He was Master of a Reputation by Law, and his Word, by reason of the sincerity of his dealing, as likely to be taken as any man, of his condition; And He

bears the same Character still, in the Judgment of all his Neighbours; neither hath he changed any just and lawful practice in his conversation, since he embraced Protestant Principles, nay he conceives himself more obliged to a greater strictness by the refinement of the Profession, which he hath undertaken. If Mr. Prance then keep his Station, and live under the same, or a better repute, than heretofore; Certainly then, the Compendiarist's head turns round, and this mutation (imputed to M. Prance) is made nowhere but in the giddiness of the Fancy of the Breviator; Thus when Mariners launch out into the Deep, the Earth seems to move from them, and the Ship it self to stand still.

And to speak Truth, our Epitomist hath given great proofs of a Vertiginous head; for most wild is that Rhodomantado, p. 69. of his Compendium, of the Grand Seignior's sending his Visier hither, to kill this Knight: What, none but the Prime Visier? Surely our Breviatorist hath over-shot himself, and would insinuate into us, an higher Instrumentality, than yet hath been taken notice of. Upon what Rule of Proportion, I pray, doth the Similitude stand, between Green and the Visier? Methinks an Ordinary Janizary might have served the turn, and better fitted the Allusion; onely indeed, Janizaries are not Ancient Feeble men, as Green is said to be, p. 13. and the 70: yet they do their work by strangling too. The Compendiarist charges Mr. Oats of Flagging in his Fancy, p. 81. but He himself will be sure to Mount high enough, till at last he melts his wings, and (seeing Compendiums love to be short) down falls our Icarus the nearest way. As wild is that rant, wherein he would wipe off the Suspicion of Sir Ed. Godfry's Murder from themselves, That he was their great Friend, yea, that he had performed the utmost Service for them, that Friendship it self could suggest. Comp. p. 69. If so, surely the Gentleman was ill rewarded by them. But if the Allegation were true; How comes Sir Ed.

Godfry himself to say, as was clearly proved, THAT,
 Green's Tryal, UPON HIS CONSCIENCE HE BELIEVED
 P. 13. HE HIMSELF SHOULD BE THE FIRST

MARTYR: Surely some previous Threats gave ground to his Prediction. What I shall farther say in this matter, is this; when that Bloody Act (lately Repealed) was made in the Reign of King Henry the 4th, for the burning of Heretiques (as Papists call all, who endeavour a Reformation;) William Sautre, Priest, was the first Martyr, that suffered by the virtue of that Act: And when the Papal Decree was past in the Roman Conclave, of late years,
 for

for the Reducing of England to their Religion, Sir Edmundbury-Godfrey will be found to be the first known Martyr on that account: God grant no Others do succeed him.

I will draw towards a Conclusion; To what purpose is it for M. Prance or other Witnesses to vindicate themselves, if a whole Troop of their Compurgators, shall not be believed: Welfare the Ingenuity of our Compendiarist, who plainly tells us in Mr. Oates's Case, Comp. p. 83. That if a 100 men, and all of them of some Repute, should vouch and justify his Fopperies (so he calls the Particulars of his Testimony) it would but shew us, what Encouragements and Temptations could do. What, is the whole World grown corrupt? And all Mankind subject to the Temptations of Reward, to Conspire together, in an unjust and evil Testimony? But I mistake my self, it is but an 100. Yet Face answers Face, and the Heart of Man to Man; That which prevails on one, may have the same effect on another; one Figure more would have made a 1000; and another to that, 10000: till all Mankind had been included in the Computation. 'Tis time then for our Witnesses to be silent, who cannot be believed in their own Case, neither shall Others be heard to speak for them: Surely our Author was wrapt up into an Extasie, and in his Zeal for his own Cause, out-ran Discretion, and himself together: However, we will do him this Courtesie, as to infer this Use and Observation from his Doctrine, That the whole Strain and Series of his Address, at the end of his Compendium, may be judged by the Extravagant Wildness of That one Comma and Period therein.

for the Repeal of England to their Religion, in Edinburgh.
 God will be found to be the first known Saviour on that ac-
 count: God grant no other do succeed him.

I will draw towards a Conclusion; To what purpose is it for
 Mr. Pearce or other Whigs to condemn themselves, if a whole
 Troop of their Compagnons, shall not be believed: We shall see the
 Inconsistency of our Compagnons, who plainly tells us in Mr. Pearce's
 Case, Comp. p. 84. That if a 100 men, and all of them of some
 Religion, should reach and fight in the Popes (so he calls the
 Partisans of his Testimony) it would be to them as, what encourage-
 ment and assistance could do. What is the whole World grown
 corrupt? And all mankind subject to the Temptation of Devils,
 to conspire together, in an unjust and evil Testimony? But I
 will say less, it is but an 100. Yet I am assured that, and the
 Heart of Man is Man; That which remains on me, may have the
 same sort of on another; one figure more would have made a
 1000; and another to that, 10000: till all mankind had been
 included in the Corruption. It is time then for our Whigs to
 be silent, who cannot be believed in their own Case, nor shall
 Others be heard to speak for them: Surely our Whigs were made
 up into an Army, and in his Name for his own Cause, one ran
 Division, and fought together: However, we will do him
 this Justice, as to infer this life and separation from his
 Doctrine, I have the whole Stream and Source of his Affect, at the
 end of his Corruption may be judged by the following of Whig-
 ists of the one common and good therein.

A Further
 NARRATIVE
 OF
 Mr. Miles Prance.



Several *Papish Authors* have formerly chalked out ways for the Reducing of a *Kingdom* to the *Communion* of the *Roman Church*, so, it is not to be doubted, but those *Methods* have been put in practice; in these *Nations*, Especially of late Years; And the *Success* thereupon hath been such, that the *Romanists* have conceived great and pregnant hopes, for the accomplishment of their *Designs*: Hence their *persuasion* hath been, and is, That *Their Religion* shall be suddenly re-established amongst us, as I have expressed in my former *Narrative*, and shall further declare in *This*. Yea, they themselves, though peremptorily denying any mischief intended by them, to His Majesty's Person, in their late *Machinations*, yet have scarce the forehead to gainsay that part of the *Conspiracy*, as to the endeavoured *Advancement* of their own *Religion*, when objected to them by the *Reformed*.

It must needs be, that the *Luke-warmness* of *Common Protestants*, in point of *Religion*, and their *Luxury* and *Prophaneness*, in point of *Conversation*, give great encouragement to these hopes of the *Papists*; for, it hath been observed, that the ready way to new-mould a *Nation*, is, first to *dissolute* and *debauch* it.

I must needs confess, that it is a difficult thing, to keep up a *Zeal* and *fervour* for *Religion* in our *Minds*, considering the many
 H temptations

temptations and assaults made against it. It is the Policy of Satan, first, to loosen our thoughts from the high Estimation of True Religion, thereby weakning our adhesion thereunto, and then we can more easily be induced to part with it. The way to be stark cold, is first to be luke-warm: when we once become Laodiceans in our Temper, we may justly be afraid, lest we be spued out of God's mouth. Any Religion will satisfy some men, and a coldness also in that they do profess; which is a sad Prognostick of Divine Vengeance, when Worldly Interests have their preference in our Estimation, before Divine; and Trade set up above Religion, and perhaps It's self made One. Let us take heed, lest we be deprived of both together. The Oaks in Q. Mary's dayes, may justly upbraid the Willows in Ours, which turn with every Wind. I will not too far prejudice particular Persons, being confident of the Sincerity of many; but this I may say, without offence, When the Pearl of Truth is dis-esteem'd by us, God may justly take it away, and suffer Bawbles to be thrown in amongst us in its stead.

Neither are Designers wanting in this matter, who calling to mind their Ancient Peter-Pence, and other Revenues, formerly accrewing to them out of this Land, have a great inclination to finger them again, and also to dis-inherit the present Proprietors of Abby-Lands.

And if any Object, That in the Re-volutions happening in Q. Mary's Days, the Pope himself gave Dispensation, that those Lands should remain in the Possession of their present Owners; Yet this did not satisfy some: For One of our Writers, speaking of this re-erecting of Abbies by Q. Mary, hath these words, It is almost incredible, what a Qualm, on this occasion, came over the Hearts of the stoutest ABBY-MONGERS in England, fearing in process of time, a re-verting of them to their former use; the rather, because CARDINAL POOLE, in that ACT, made in this QUEEN'S REIGN, to secure ABBY-LANDS to their OWNERS, (without the passing whereof, to pacify so many persons concerned, Papistry could not be Restored in that Parliament,) did not, as some think, absolve their Consciences from Restitution, but only made a palliate Cure, the Church but suspending that Power, which, in due time, she might put in execution.

Which Suspicion did so far operate on the mind of one Mr. Thacker, possessor of Reppington Abby in Derbyshire, that being, at that time, alarm'd with the news of setting up Abbies again, in
great

great haste, though it were upon the *Lords-Day*, he called together the *Carpenters* and *Masons* of that *Country*, and plucked down, in one day, a most beautiful Church, belonging thereunto, (a Church which was a *Vulcan* in going up, as requiring long time in building thereof, though a *Mercury*, or rather an *Icarus* in tumbling down) adding this Sentence, *That he would destroy the Nest, for fear the Birds should build therein again.* Fuller's Church Hist. Book 6.

P. 35.

And there was Ground enough for such *Suppositions*, if we consider how many snares the *Papists* have to inveigle mens Consciences, and to prey upon Them and their *Estates* together. This I dare confidently Aver, and let all concerned take Notice from me, *THAT IF EVER THE POPE'S POWER BE RE-ESTABLISHED IN ENGLAND, HE WILL BE MORE ABSOLUTE, THAN EVER HE WAS BEFORE*; and that in spite of all *Proviso's*, *Limitations*, and *Cautions*, (though never so many) which may be supposed previous to his restitution: for, as in *Civil Affairs*, it is a known Observation, That a *Rebellion* once quell'd, makes the *Prince* stronger, and the *Subject* weaker; so I wish we may never experiment the Truth of the like Observation in *Ecclesiastical* matters, That our desertion of the *Papal Power* and Interest hath by our supineness, and negligence occasioned them to return with greater Vigour.

The best way to prevent such Changes, is to walk worthy of the Religion we profess; and by this means, it is in our Power, by the Grace of God, to defeat all the subtle attempts of under-hand workers against the Truth; let us be but *Hushais* in simplicity and honesty of Life, then we may be certain, where the Counsels of the subtlest *Achitophels* under Heaven, will center and determine: For all Grand Alterations in States and Kingdoms, whether relating to *Civil* or *Ecclesiastical Affairs*, though they are usually attributed to the *Policie* of those, that contrive, and the Power of such, as effect them, yet no mutations of this kind ever happen without a signal concurrence of *Divine Providence*, which ordinarily suffers such designs to prosper, for the just Punishment of a People, disobedient to the *Heavenly Laws*. *Divine Writ* gives us a plain demonstration of this Truth, where we find recorded, that the Kingdom of *Israel* was destroyed by the *Assyrians*, and the Kingdom of *Judah* by the *Chaldeans*, for the wickedness of the People that dwelt therein.

Profane

Profane Histories do afford us many *Examples* for the *Confirmation* of this thing, wherein, though *Conquerours* have aimed at nothing but the *Glory* of their *Names*, and the enlargement of their *Dominions*; Yet the *Wheel* within the wheel moved upon other grounds, *God* making use of his *Sovereignty* over his *Creatures*, in raising and stirring up *One Nation* or *Person* to punish the *Evils* of *Another*. It would be too tedious to recite many *Instances*, I shall therefore confine my self only to our own *Chronicles*.

In the times, immediately preceding the *Conquest* of *England*, by *Duke William* the *Norman*, it is generally observed, That the manners of the *English* were grown so corrupt, that they threatened some great and independent *Judgment*.

Hear what *John Speed* relates, out of several *Authors*, concerning this *Argument*, That the *Clergie* were unlearned, wanton, and vicious; for the *Prelates*, neglecting the *Offices* of *Episcopal Function*, which was to tender the *Affairs* of the *Church*, and to feed the *Flock* of *Christ*, liv'd themselves idle, and covetous, addicted only to the *Pomp* of the *World* and voluptuous life, little caring for the *Church*, and *Souls* committed to their *Charge*, and if any told them their lives ought to be holy, and their *Conversation* without *Covetousness*, according to the *Sacred Prescript*, and *Virtuous Examples* of their *Elders*, they would scoffingly put them off with,

Nunc aliud tempus, alii pro tempore mores.

Times have mutations,
So must mens fashions.

Briefly, the whole *People* were so loose and riotous, that (as *Gervasius* of *Canterbury* recordeth) they fell so fast to commit wickedness, as to be *IGNORANT OF SINFUL CRIMES, WAS THEN HELD TO BE A GREAT CRIME IT SELF*. And, by the *Testimony* of *Malmesbury*, the *Sins* of those *Times* evidently foreshewed a general *Destruction*; for the *English-men* (saith he) *TRANSFORMED THEMSELVES INTO THE STRANGE MANNERS OF THE FRENCH, &c.* These then were *England's Dolorous Times* of *Blindness* and *Lewdness*, drawing down *God's wrath*, for their *Destruction*.

The

The Evils of which Times were farther aggravated, in regard they were acted in the Reign of K. Edward, who, for his Piety was surnamed the Confessor. It hath been an usual Maxim, *Regia ad exemplum, &c.* If the Example of Pious and Religious Princes draw not their Subjects to their Imitation, it is an argument they are hopelessly and irrecoverably debauch'd. Here our K. Edward was Regular in his Life, excepting some severities to his Mother and his Wife; so Devout, that he built Westminster Abby; so Holy, that the Gift of Curing the Kings Evil is said first to have been bestowed on him; such a pattern of Princely Vertues, that his Regalia are still worn by our Kings at their Coronation. And yet, notwithstanding this leading Example, he had but few followers in his Realm, the Government whereof was (not many Months after his Decease, for Harold reigned not full ten) devolved on the Normans, whose Posterity enjoy it to this day.

Hence it is, that a Late Father doth affirm, That K. William's Sword (meaning the Conquerour's) was stronger than his Title; and the Sins of the English, now grown intolerably vicious, more forcible than either, to deliver that Nation into his Subjection.

As Changes are thus made in the Civil State, so they even also in the Ecclesiastical, on the same account. In the Times immediately preceding the Reformation, begun by Luther, and carried on by his Followers, the General Corruption and Decay in Manners gave great advantage to the Reformers; to cry down the Abuses, and the Religious Orders together, and to introduce Protestantism in their room. This Mr. Prance hath heard several of the Roman Priests confess, as will hereafter appear; for when the Lives of the Clergy are vicious and corrupt, it is an evident Token and Prognostick of a Change.

This sad Omen having been in former times presented to the Pope then sitting, and seconded by the importunity of Secular Princes, produced at last the Council of Trent, the Pope himself not denying, but that (to use the words of his own Legate) the present confusion was caused by the sins of men, especially of the Priests and Prelates; confessing also, that, some years since, some Abominations have been committed, even in that Holy Sec, many Abuses in Spiritual things, many transgressions of the Commandments; and lastly, all things turned to the worst; so that it may be said, that the Infirmities passed from the Head to the Members, even from the Popes, to the inferiour Prelates; insomuch that there hath been none that hath done good, no, not one,

one. *Hist. Council of Trent. lib. 1. p. 25, 26.* Nevertheless, by the partiality of *mens Actions* in the said Council, *Errours, Disorders, and Abuses* were rather confirmed, than rectified thereby; which made some, even of the *Roman Communion*, to decline its Decisions; Howbeit, it was in it self a plain confession of a necessity of a Reformation, if it had been duely and impartially carried on; but Faction prevailing therein, rather than Truth, no Amendment was obtained. Hence our Author, *This Council, desired and procured by Godly men to reunite the Church, which began to be divided, hath so established the Schism, and made the Parties so obstinate, that the Discords are become irreconcilable; and being managed by Princes, for Reformation of Ecclesiastical Discipline, hath caused the greatest Deformation since Christianity did begin.* The same *Hist. Book 1. p. 2.*

For, as another Author doth relate, Things were so managed there, with so much Art and Cunning of the Papal Party, Heylin. that nothing was determined among the Prelates; but what had been before Resolved on in the Roman Conclave, and certified accordingly by special Posts, occasioning that most bitter Jest of one of the Hungarian Bishops, who was present at it, That the Holy Ghost was sent unto them in a Cloak-bag from Rome.

Those Passages lately mentioned, being duely considered, do, in my Judgment, cut the throat of that *Infallibility*, which is usually attributed to the Head of the *Roman Church*, and is indeed the main Ground and Pillar of its Religion; for if such gross Evils both in *Doctrine* and *Manners* had confessedly crept into the Holy See, wherein then was the Pope more Privileged from Errour than other men? And, if any say, such *Corruptions* did not take place, whilst he was in *Cathedra*, nor in his *Ecclesiastick*, but *Personal Capacity*; I reply, that the very Context in the Places above-mentioned, makes against him, as not admitting that Interpretation; and besides, the distinction of *errante clave*, much in Use amongst them, doth at least cut, if not discide that Knot, as supposing a possibility of Errour in their *Consistories Ecclesiastick*.

But, leaving that Point to abler Pens, I shall onely recite a pleasant allusion thereunto, which yet is not mine, but borrowed from another: 'tis this; That *Papa non potest errare*, was then infallibly true, when Pope Clement was shut up and imprisoned by the Emperor Charles the Fifth, in the Castle St. Angelo; for then indeed, like other Captives, he could not wander, or go beyond his Bounds. But to return.

The

The Vitiouſneſs of the *Roman Clergy*, before their Expulſion by K. Henry the 8th. is ſufficiently evidenced out of our *Chronicles* and *Records*; where the *Leſſer Monasteries* were firſt diſſolved, An. Hen. 8. Though the *Statute* for their *Diſſolution* begins bluntly, as the Lord Herbert confeſſeth, in the Life of K. H. 8. neither is any *Preface* annexed to it, in the Printed *Statute-Book*; yet there is a ſolemn *Preamble* thereunto in our *Records*, ſhewing ſome *Reaſons* for their *Diſſolution*, which runs thus; Forasmuch as manifeſt Sin, vitious, carnal, and abominable Living is daily uſed, and committed commonly, in ſuch little and ſmall Abbeys, Priories, and other Houſes of Monks, Canons, and Nuns, &c. And albeit that many continual Viſitations have been heretofore had, by the ſpace of two hundred years and more, for an honeſt and charitable Reformation of ſuch withriſty, carnal, and abominable Living; yet, nevertheless, little or no amendment is hitherto had, but their Vitious Living ſhamefully increaſeth and augmenteth, and by a Curſed Cuſtom, is ſo grown and infeſted, that a great multitude of the Religious Perſons, in ſuch ſmall Houſes, do rather chooſe to rove abroad in Apoſtacy, than to conform themſelves to the obſervation of good Religion; ſo that, unleſs ſuch ſmall Houſes be utterly ſuppreſſed, &c.

And when, ſome years after, the Greater Monasteries underwent the ſame Fate, ſome of the *Conventuals* thereof, in their *Reſignations* which they made to the King, acknowledged the *Superſtition* of their *Practices*; others, the *debauchery* of their *Converſations*. Of the firſt ſort, were the *Gray Friars* of *Stanford*, witneſs their *Reſignation* kept in the *Court of Augmentations*, part whereof, in old *Engliſh*, as it was written, here followeth.

The Surrender of the Warden and Friars of St. Francis

in Stanford.

“For as moche as we, the Warden, and Friars of the Houſe of Saint Francis in Stanforde, comenly called the Grey Friars of Stanforde in the Countye of Lincolne, do profoundly conſider, That the perfection of Chriſtian living doth not conſiſte in the dome Ceremonies, weryng of the Grey coatte, diſgreafing our ſelfe after ſtraunge faſhions, dokyng, and beekyng, in gurdng our ſelfes with a gurdle full of knots, and other like Popiſtical Ceremonies, wherein we have bin moſt principally practiſed, and myſſelyd in times paſt, but the very true way to pleaſe God, and

“to live a true Christian man, witheowte all ypocrafie, and fayned
 “diffimulation, is sincerely declaryd unto us, by owr Mafter
 “Christe, his Evangelists, and Apostles; Being minded hereafter
 “to follow the same, conformyng our selffe unto the will and plea-
 “sure of our Supreme Hedde, undre God in Erthe, the Kinges Ma-
 “jestie; and not to follow henceforth the Superstitious Tradicions
 “of any forincical Potentate or Poore, with mutual assent and
 “consent, do submit owr selffes unto the mercy of our said Sove-
 “reign Lord, &c.

Consonant to whose Judgement, was a prophetick Speech of one
*Whitgift, Abbot of Wellow in Lincolnshire, That they and their Reli-
 gion could not long continue, because (saith he) I have read the
 whole Scripture over and over, and could never find therein that our
 Religion was founded by God; wherefore, every plant which my Hea-
 venly Father hath not planted, shall be rooted out. Sir George
 Paul in the Life of Whitgift.*

Besides the Superstitions practised by them, others, in their Re-
 signations (as I said but now) acknowledged the vitioufness of
 their Lives also; as, those of the Priory of St. Andrews in North-
 ampton, part whereof, concerning our present Purpose, I shall
 here transcribe.

“But as well we, as others, our Predecessours, called Religious
 “Persons, within your said Monastery, taking on us the Habit and
 “Outward Vesture of the said Rule; onely to the Intent to lead our
 “Lives in the ydle quietness, and not in vertuose exercyse, in a
 “state of Estimation, and not in obedient humility, have undre the
 “shadowe or color of the said Rule and habite, vainly, detestably,
 “and also ungodly employed, yea rather devoured, the yerely reve-
 “newes, yssuing and coming of the said Possessions, in continual in-
 “gurgitations and farcyngs of our carayne Bodies, and of other the
 “supporters of our voluptuose and Carnal Appetite, with other
 “vayne and ungodly chensys, to the manifest subversion of Devot-
 “ion, and cleanness of living; and to the most notable slander of
 “Christs Holy Evangely, which, in the forme of our Profession,
 “we did ostentate and openly devant to keepe most exactly: with-
 “drawing thereby, from the simple and pure myndys of your
 “Graces Subjects, the onely truth and comfort, which they ought
 “to have by the true faith of Christe. And also the divine Honour
 “and Glory onely due to the glorious Majestic of God Almighty,
 “storyng them with all perswasions, ingynes, and Polyced to dedd
 “Ima-

"Images and counterfeit Relicks FOR OUR DAMNABLE LU-
 "CRE, which our most Horrible Abominations, and execrable
 "periwassions of your Graces People to detestable Errours, and our
 "long coveryd Ipocrasie, cloaked with faigned sanctitie, we revol-
 "ving dayly, and continually pondering in our sorrowful hearts,
 "and thereby perceiving the bottomlesse Gulfe of everlasting fyre,
 "ready to devoure us, if persisting in this state of Living, wee
 "should depart from this uncertaine and transitory liffe, constrain-
 "ed by the intollerable Anguish of our conscience, callyd, as wee
 "trust, by the Grace of God, who would have no man to perish in
 "Sin, with Hearts most contrite and repentance, prostrate at the
 "Noble feete of your Most Royal Majestie, most lamentably doe
 "Crave of your Highnesse, of your abundant Mercy, to graunt un-
 "to us, moost Greevius against God and your Highnes, your most
 "Gracious Pardon for our said sundry offences, omyssions, and
 "negligences, comytted, as before by us is confessed, against your
 "Highnes and your most noble Progenitors.

And indeed, there was ground enough for such self-accusation,
 for when *King H. 8.* by *Cromwel*, his Vice-gerent in Church-affairs,
 sent out *Visitors* to inspect the state of all *Monasteries*, such *Returns*
 were made of the vitiousness of the *Persons* residing therein, as to
Sodomy, Whoredomes, Adulteries, &c. that *Christian Ears* may ra-
 ther tingle to hear, than *Hearts* delight to commemorate or re-
 late. This made *John Speed* to cry out, pag. 1028. *That their*
wickedness, (speaking of Fryars, Monks, Nuns,) being now full, the
Maule of Gods Justice beat down the walls of their shelter.

The like Debauchery amongst Religious Orders, was the Cause
 of former Civil concussions also in this Land. Hear what the same
Speed sayes out of *Walsingham*, in *Rich. 2.* speaking of the Trou-
 bles occasioned by *Watt Tyler* and his Accomplices; *The full heap*
of those causes of Gods Vengeance, was made up by begging Fryars, who,
(saith he) to purchase Wealth, contrary to their own Oaths, did soothe
the Great Men in their Vices, and nourished the Vulgar in their Er-
rors, feeding on the Sins of both, calling Good Evil and Evil Good,
reducing Princes by Flatteries, and the Common sort with Lies, carry-
ing both headlong with themselves astray: For their outward
affection of Truth, they have so defiled with their wicked Life, as that
it is now in every mans mouth a good Argument, holding in Matter
and Form, This is a Fryar, Ergo, a Lyar.

When the *English* lost *Calais*, and all their footing in *France*, in the dayes of *Q. Mary*, a Jeering *French-man* demanded, When they would return? To whom one *Religiously* answered, *When your Sins are greater than ours*. In *Scripture-decision*, there is no surer *Prognostick* of *National Changes*, than when the iniquity of the *Amorites* comes to the full, I mean, when the Sins of a Nation are at the height; If we walk in the same steps, to provoke *Divine Indignation* against us, let us fear, lest we be made partakers of the same, or the like *Judgments*. This by the By.

The *Monks, Friars, and Nuns* thus ejected, were fain to trudge beyond the *Seas*, (excepting some that embraced *Pensions* at home) where, in after-times, they had several *Monasteries* erected for them, on purpose to receive *English Fugitives*; and because ordinary *Readers* are not perfectly acquainted with them, I think it worth my Labour, for the *Reader's* satisfaction, to give him some account of these *Seminaries* for *English Students* of the *Roman Church*, beyond the *Seas*, from the days of *K. H. 8.* to this present.

Know then, that *Monasteries* being overthrown, and the *Papal Religion* being in great part shaken by *K. H. 8.* farther weakened by *K. Ed. 6.* and in *Q. Elizabeth's* days abolished; the *Friends and Votaries* of that *Religion* saw a necessity to erect some *trans-marine Colleges* and *Seminaries* for *English Youth*, to be successively trained up, for the Performance of the *Rites* of that *Church*, amongst their *Countrymen*, from whence they might be transported over into *England*, as need required.

These *Colleges* were Nine.

1. At *Doway* in *Flanders*, Founded by *Philip* the 2d. *K. of Spain*, about 1569. Thence, for about twenty years, removed to *Rhemes* in *France*.

The *Ecclesiasticks* of this *College*, during their residence at *Rhemes*, under the Protection of the *French King Henry* the 3d, Translated the *New Testament*; a Translation, which a *Protestant Author* saith, needs to be Translated, so many are the *Errours* contained therein; and which is learnedly answered and refuted, by two *Protestant Champions*, *Mr. Thomas Cartwright*, and *Dr. Fulk*. From *Rhemes* they returned to *Doway* again; *Will. Allen* (afterwards *Cardinal*) being the first *Rector* thereof, the last known *Cardinal* of the *English*, (till the Present *Cardinal* of *Norfolk*) a man of good *Morals*, but no *Friend* to the *Jesuits*, and therefore much slighted, and (as it is thought) poisoned by them. The *Jesuits* have an evil Eye upon this *College*, be-

because the *Government* of it belongeth not to *Them*, as all the rest of the *English Colleges* hereafter mentioned, do, but to the *Secular Priests*, as I shall shew anon.

2. At *Rome*, founded 1579. by *Pope Gregory* the 13th.
 3. At *Valladolid* in *Spain*, founded 1589. by *Philip*. 2d. where *Sir Francis Englefield*, Privy Councillor to *Q. Mary*, who, in the beginning of *Q. Elizabeths* Reign, forsook this *Land* for his Religion, lyes interred.
 4. At *Sevil*, founded by the same King *Philip*, 1593.
 5. At *St. Omers* in *Artois*, founded by the same King, 1596. *Watton*, two Leagues from thence, bought by the *Jesuits* of the *Benedictines*, being as an *Appendix* thereunto.
 6. At *Madrid*, founded by *Father Creswell* a *Jesuit*, 1606.
 7. At *Lovaine* in *Brabant*, founded by *Philip* 3d. K. of *Spain*, 1606.
 8. At *Liege* in *Luicland*, founded by the *Arch-bishop* of *Colein*, 1616.
 9. At *Gaunt* in *Flanders*, founded by *Philip* 4th. K. of *Spain*, 1624.
- Fuller's Church History*, Book 9. p. 85, &c.

All these *Colleges* were erected in the space of about 50 years, in part of the Reign of *Q. Eliz.* until the last year of *K. James*. And, if any shall enquire, whether any more *Colleges* of this kind have been erected for these last 50 years, or upwards, since that time; I shall give him the best satisfaction I can, which is, That I have heard much of the *Enlargement* of the *Old*, but little of the erecting of *New Convents*; the reasons I conceive to be Two. First, because the number of the *English Regulars* was much abated by *Imprisonments*, *Sickness*, or *Death*; inasmuch, that, it is credibly reported, that at the latter end of *Q. Elizabeths* Reign, there was but one *Benedictine Monk* of the *English Nation* alive, in the whole *World*; and unless that *Order* had been recruited from other *Orders*, it would have been wholly extinguished, though antiently, the *Benedictines* were the chiefest and most numerous *Order* in all *England*. Secondly, for the *Jesuits*, they had *Seminaries* enough to institute the *English* *Young* for their *Purposes*; and their surpassing to erect *New Monasteries* beyond the *Seas*, was grounded on the fair hopes and probabilities of effecting their *Design* (of re-establishing *Papery* in this *Nation*) which hath been carried on ever since that time, and by consequence, of erecting *Colleges* in *England*; the *Ichinography*, or draughts of which, hath been described by them in most of the great *Cities* and *Towns* in *England*, (as some are able to make appear;) to what purpose, then should they exhaust their *Treasure*, upon *Building* beyond the
Seas,

Seas, which was reserved for the same purposes here at Home ?

From the above-mentioned *Colleges*, especially from that at *St. Omers*, as being the nearest to *England*, the *Ecclesiasticks* therein residing, especially the *Jesuites*, do yearly send over their *Agents* or *Emissaries* hither, and likewise yearly receive young *Students* or *Novitiates* from hence ; and from that place they conveniently distribute them to their other *Seminaries*. All which is done, chiefly by the *Ministry* of the *Jesuites*, who are the great *Polypragmons*, or *Busie-bodies* amongst them all, and who ascribe so much to their own *Abilities*, that they aim at the *Supremacy* over all other *Orders* ; which *Ambition* of theirs breeds great *feuds* and *animosities* between them. For, I being in company with one *Mr. Cotton* a *Jesuit*, and *Mr. Jones* a *Secular Priest*, at one *Townley's* house in *Wild-street*, I heard them manage a *Discourse* concerning the state of their *Religion* in former times, and the sudden change and ejection thereof, by the *Powers* then ruling in our Land, and introducing *Protestancy* in its room. *Cotton* did allege, (according to what I have formerly delivered concerning the *vitiousness* of their *Clergy*) that the *Secular Priests* were so corrupt in their *Lives*, In the Times immediately preceding the *Reformation*, that People were easily induced to embrace a *New Profession*, in detestation of the *Old* ; so that the *Debauchery* of *Parish-Priests*, *Monks*, and *Friars*, was the chief cause of the *Reformation*. These latter, having so far swerved from their *Primitive Institution* and *Mendicant state*, that they enjoyed great *Revenues*, appertaining to their *Convents* ; so that the complaint of *John Speed* was not unjust, pag. 1026. *That many then entred into a Monastical Life, rather to live at full, and without Cares of this World, than to feed the Flock of Christ, or to win Them, and not Theirs, after the Example of the Apostle ; for the Testimony of Christ was unto these as a Book sealed with seven Seals, and their mouths, unmuzzled, did devoure, but not tread out the Corn, &c.* Thus He. And a little after, *Besides the idle Ignorance, and voluptuous Excesses of these Cloystered Votaries, their Monastical Sensualities afforded a shameful discovery of wicked Adulteries, and filthy Sodomies.*

No marvel then, if such *beinous Sins* did pluck down *Divine Judgment*, and that, not only on their *Persons*, *Orders*, and *Government*, but upon their very *Houses*, and *Walls* ; conscious of so much guilt acted under their roof ; for it is a *Scripture-Judgment* on great Offenders, *That their Houses should be made a Dunghill*, *Desolations of Places*, as well as *Persons*, being
the

the fruit of *sin*; and if one of the fairest buildings in the World, the Temple of Jerusalem, could not plead exemption herefrom; much less the buildings, though very fair, of our beauteous Monasteries.

Jones thus charged by the Jesuite, was forc'd to subscribe to his just accusations, and to own the guilt of his Predecessors: but, as it is hard to find a secular without a reply, especially to a Jesuite, he retorted, That *Pride, Ambition, Covetousness, and Debauchery*, was also incident to their Ignatian Order.

Their *Pride* appeared in their undervaluing all other Orders, besides their own; their *Ambition*, in coveting the dominion, rule, and superiority over all the Orders of more Antient Date, it being unequal (said he) that they, which were the last, should vye for Supremacy with more ancient and Venerable Orders, unless they esteemed themselves the Benjamins of their Fathers house, and born in that Countrey, where, according to Borough English, as they call it, the youngest son was to Inherit.

And for their *Debauchery*, though they seemed to value themselves, to be as a rule of perfection, and the very Adepti, beyond all others (so that Osorius, one of their own writers, says, *est hoc institutum virorum plane perfectorum*, (i. e.) our Order consists of perfect men,) yet, said he, you have since been notoriously detected, your immoralities run in an higher sphere, you are by your doctrines and practices for murdering of Kings, subverting of Kingdomes, &c. Our sins are but Pccadilloes to yours; who either acted or encouraged the murders of K. H. 3. and K. H. 4. of France? of the Prince of Orange? or who designed the slaughter of Q. Eliz. but those of your Order?

After such, or the like mutual criminations, Cotton proceeded, saying, he hoped e're long to see the Catholick Religion again restored, and set up in England, and that Their Order, as having merited most in its restauration, should have the sole Government of it, and should officiate in all sacred services, and preside in all Ecclesiastical affairs, and not the seculars, as heretofore; yea, that all Parish Priests should be chosen out of their Society, who would be careful not to give so great a Scandal to their Religion, as to endanger its overthrow, as the Seculars had done heretofore; as for other Orders, they should be confined to their Monasteries and Cells, as the Jesuites were beyond the Seas: He

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added

added further, that *They*, viz. the *Jesuites*, had gotten so great an Interest in the *Colledge* of *Doway* afore-mentioned (which alone, as I have said, of outlandish *Seminaries*, is governed by *Secular Priests*) That *Dr. Leybourne*, then *President* thereof, would, about ten years since, have resigned the same to the *Jesuites*, to the great disgust of the rest of that *Sodality*. The Story is worth the relating, to shew the Ambition of these *Jesuites*, and *M. P.* hath a fair opportunity to be acquainted therewith, not only from this alternate discourse betwixt *Cotton* and *Jones*, but by the Information of his own Brother, who was then a *Reader* of *Divinity* in that *Colledge*. Know then

That when the *Sickness* was at *Doway*, about ten years since, *Dr. Leybourne*, *President* of the *Colledge*, was so far imposed upon by the artifices of the *Jesuites*, that he was willing to have resigned up the Government of the said *Colledge* to them, that so the entire Institution of all *English Seminaries*, much coveted by them, might be at their dispose; And in pursuance of his design, he drew up a paper to the same import, containing the resolution of the Society in order thereunto. This paper, being offered by the said *Leybourne* to *M. P.*'s Brother, who was *Divinity Reader*, and to *Dr. Guilding*, who taught *Philosophy* in the said *Colledge*, and other Professors and Students there, met with great opposition, and at last was utterly refused by them, reasoning thus, why should *They*, who were of *Primitive* institution, truckle to one of the *Last orders* of their Church, as the *Jesuites* were? this were to feed their Ambition, till at last they got all. These were some of the Arguments, used by them.

Doctor Leybourne, incensed at this repulse, had an evil eye on all who thwarted his design, and did not fail to manifest his displeasure against them, on all occasions; yea his passion did descend to minute revenges, rather than none at all. For *M. P.*'s Brother, a while after, going into the Town, and staying there till about nine or ten a Clock at Night, till the *Colledge Gates* were shut, but then returning and knocking for Entrance, the *President* refused to admit him, till the Students pressing him and desiring to have the Keys, at length he took them himself, and in a kind of Indignation, opened the Gates. Another time, when the *Plague* was in the *Colledge*, and the *Physician* had prescribed *Antidotes*, for the whole Society, to take, to prevent Infection, which were all committed to the *President*'s keeping, to be distributed by him to the Students, he absolutely denied to distribute any

any to M. P.'s younger Brother, and to Dr. Guildings Brother, for their Brothers sake, and to some others, who were opposite to his designs of surrender, as aforesaid; saying in his coarse and angry Dialect, They might dye and be hang'd, for they should have none of him; yet notwithstanding, it pleased God to preserve the said Parties from the Infection, whereas two of the said Leybourn's Nephews then in the Colledge, were the only persons who dyed of the said disease; which was taken notice of, as a Judgement on the said Doctor, for his spiteful and malicious carriage against the foresaid young men: so that it seems a Spirit tending to Jesuitisme, is never free from revengeful thoughts; neither did his malice rest satisfyed, till he turned M. P.'s Brother out of the Colledge, alledging that he was a Blachlowest (which term shall be explained anon) but the true reason was, that he was Brother to one, who had cross'd his design. His brother thus expelled, went to my Lord Mountague at Paris, and making his complaint, by his Lordships Mediation was again restored; nevertheless (the old sore still running) a while after, he was outed again, till by the same intercession he was reestablished.

But his Elder brother, and some other Masters and Students, being unwilling to lie under the Eye and observation of a malicious Governour, who sought an advantage to do them a mischief; returned into England, where staying a while, they drew up a Petition against the said Doctor Leybourne, and sent it to the Pope; the Petition was drawn up by one Mr. Robert Constable of Clements-Inn, who thereupon was pleased to order the said Dr. Leybourne to appear at Rome, and so dispossessing him of his Rectorship, he appointed his Nephew to be President in his stead; being arrived at Rome, his malice was so great against them, that he accused Doctor Guildings brother, M. P.'s brother, and some others, who were most opposite to his design, to be disobedient, refractory, unsound, heretical in their opinions and judgements, and what not; by which suggestions, they wrought so far, being the Popes Favorites and Darlings, that the said Complainants were dismiit, and expelled the Colledge, upon which, they scattered themselves, and were dispersed into several Countreys, M. P.'s brother came for England again, where, after some small stay, he retired and went to Lisbon, and taught Humanity in the English Colledge there (for in that Monastery there are apartments for Priests also;) where after he had spent some time, the malice of the Jesuites pursued him also thither, and rendred him as a man obnoxious and heretical, and upon pretence of his irregularity

and non-submission to their Rules, he was imprisoned, whipp'd, and used like a Turkish Galley-slave, for no other reason, but because he refused to comply with some of their demands. After those extremities suffered, he departed with much hazard of his Life, and came to Flanders, where he yet continues.

These are some of the Pranks of the Jesuites, which they act against those who cross their purposes; so that if they object scandalous Practices to the Seculars, before the Reformation, they may justly retort these more secret, yet most pernicious evils practised by them. When the Apostle reckons up the Evils of the last times, 2 Tim. 3. he doth not instance in whoredoms, adulteries, murders, &c. but in a more refined Brood of spiritual wickednesses, self-love, headiness, high-mindedness, &c. intimating thereby, that these invisible evils are of more dangerous concernment, as being reserved for the very dreggs and lees of time, and are indeed the source and fountain, whence all outward gross and enormous practices do proceed: from which the modern brood of these Ignatian brethren are not wholly free, as well as the Arrian: Hence it is a part of their Discipline, to send them out by couples in an Apish imitation of Christ, sending out his Disciples; but it is done by them on this Ground, that, usually coupling one debaucht with one more sober, the manners of one might influence the conversation of the other, though it too often happens, that the worse doth corrupt the better, and not the better reform the worse: so Husbandmen couple an untam'd Colt to a stay'd Horse, that they may draw the better. Such mendicant pairs of Fryers beyond the Seas, do usually wheedle and insinuate themselves into the company of such of the English Nation, as they meet with, especially of young Gentlemen, and upon pretence of being their Countrey-men, and of expressing civility towards them, they draw them into the Harlots houses, and other places of ill fame, where it is often found, they are chowfed of their money, and these Religious decoyes go snips with the Cheaters.

I shall not mention the later faults and impostures of the Jesuites, which are detected by the Author of the Provincial Letters, and by the Jansenists; neither shall I relate, what bandyings there are betwixt them, some to accuse, others to vindicate; being resolved not to engage any further in matter of controversy, save only to mention some particular opinions, (wherein they differ) anon; only to what I have already, or may herein, further do, for the displaying the pride of the Jesuites,

Jesuites, I shall mention *one story*, acted by them in the dayes of *Queen Elizabeth*, which though a time of suffering amongst them, yet did not a whit abate their zeal for superiority and prebeminence. The story is this :

In the dayes of *Queen Elizabeth* several *Secular Priests* of the *Roman Communion*, were put in Prison at *Wubich Castle*, the *Queen* being loth to execute the severity of the *Laws* against them, meerly upon the account of their *Religion*, intending only to hinder the spreading of their erroneous opinions, but to do no other injury to their persons, save barely to confine them ; here they lived, in the practice of their own *Religion*, in *Unity* and *Concord* among themselves, until one *Father Edmonds*, alias *Weston*, a *Jesuite*, being authorized (it is said) by *Henry Garnett* (afterwards executed for the *Gun-powder Treason*) then *Provincial* of the *Jesuites* in *England*, to exercise an *Authority* paramount over all the *Roman Catholicks* there, both *Secular* and others ; a poor *Dominion* it was (confin'd within the limits of a *Prison*) yet thought worthy by the *Jesuites*, to be obtained from the *Pope*, and the *Intercession* of *Cardinal Cajetane* used for the acquiring thereof ; when this new minted *Jurisdiction*, came to be executed, it raised a mighty *Schism* betwixt them, some submitting, others refusing, a third sort wavering, till after much bandying on every side, the *Jesuite* was fain to lay down the *Bucklers*, and by the *Authority* of his *Superiours*, to resign his new claimed *dominion*, as never likely to be peaceably submitted unto by the *Seculars*, sundry of them having protested, that they would rather submit to live *Captives* under the *Turk*, for the security of their souls, than under the *Jesuites* government, or rather indeed captivity. See *Watson's Quodlibet* 1. Article the first. Which opinion conceived of them, it seems they justified in the severity used towards *M. P.'s* two *Brothers*, of which I spake before.

And indeed the carriage of the said *Leybourne* when once he became baptized into a *Jesuitical spirit*, was so full of hatred, spitefulness and revenge, that it could hardly be paralleled amongst *Turks* and *Infidels*. And that which makes it more remarkable, is, That this *Vindictiveness* was exercised towards men of his own *Religion*, only different in some opinions from him, (as he thought) and (which is the main) cross to his designs. This severity, which *Romanists* do execute one towards another, puts me in mind of an absurd and supercilious passage, proceeding from the height of self-conceited pride, which a *Je-*

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Suitical Scribler doth use concerning some eminent *Worthies* of the Protestant and Reformed Church, (And indeed how can they be supposed to spare their Opposers of the Reformed Church, who are so enviously bitter against one another ?) The *Answerer* to the *Provincials Letters*, (whether it were a single person, or a Club of *Jesuites*) in his enumerating the *Catalogue* of Protestants (by him mis-called *Hereticks*) gives them this opprobrious compellation, *These Fellows* (sayes he) *Luther, Usher, Whitaker, Bucer, &c.* *Arrogant things !* Men whom none of their *Popelings* are able to *Fellow* ; *Burning and Shining Lights*, eminent for *Learning, Religion and Piety* : Concerning the first I shall say little, his very Name is *Thunder* enough to them. The second of these, by his *Learned Works*, hath smote the *Papal* and *Jesuitical* party under the Fifth rib for ever ; having given them such a wound, as they will be never able to recover. Towards the third, the *Scurrilous Pamphleteer* might have expressed more civility, in imitation of his Master *Bellarminé*, one of his own Order, for that *Great Cardinal* (as the story goes) caused the Picture of *Dr. Whitaker* to be procured and hung up in his Study, (though he were his severe Antagonist, upon the account of Religion, as their mutual Writings do declare) in remembrance of so able and learned an opposer ; whose example might have taught the *Answerer* better manners, but that it seems *Jesuites* are incorrigible, and grow worse and worse. No marvail then, if such scurrility do transport the Translator of the said *Provincial Letters*, and in great part justify his censure of the *Ignatian Order*, That he hopes hereafter they will be looked upon as the most abominable and despicable thing in the world, and that they are the *Vermine* of all humane society. For what more odious and ignoble, than to detract from the Honour of Famous men, because opposers of our ill grounded opinions ? And what more *vermine-like*, than to gnaw the posthume fame of such renowned *Worthies*, whose books this impotent Jeerer is not worthy to carry after them ?

Another Instance of the ambition and pride of the Ecclesiasticks of the Roman Church amongst themselves, is administred to us from the opposition which arose betwixt *Richard Smith*, Titular Bishop of *Chalcedon*, sent over into England by the Pope to Episcopize it over all English Catholics in the dayes of King Charles the First, who was so strongly opposed by *Nicholas Smith*, Chief of the Regulars here, that Replies and Rejoinders were bandied betwixt the parties, and the Controversie hardly reconciled to this day.

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From henceforth then, let not the *Romanists* boast of their *Concord* and *Unity* amongst *Themselves*, seeing there are as many divisions and subdivisions amongst them, in point of opinion, as can be reckoned amongst the *Protestants*: for not to mention the particular opinions of each several party, *Monks* have a great feud, grounded upon ancient animosity, against *Fryars*, *Fryars* against *Parish Priests*, *Dominicans* against *Jesuites*, *Jesuites* against *Seculars*, *Jansenists* and *Oratorians* against *Jesuites*, and most of their other Orders against *Blacklawists*, a new sect lately sprung up amongst them, which I shall accomplish for by and by.

Let the *Reader* observe, by the way, that though many *Protestant Writers* do usually confound *Monks* and *Fryars*, and make them signify one and the same thing, yet in their ancient notion, they were thus distinguished: *Monks* had revenue belonging to their *Convents*, in Common, though not in *Propriety*; but *Fryars* had nothing either in *Propriety* or Common; but lived in a *Mendicant* state upon *Almes*; but the reason why they are made *Synonymous*, is; because in latter times, *Fryars* had revenues as well as *Monks*, which was contrary to their *Primitive Institution*. But to proceed.

Concerning the *Pique* betwixt *Monks* and *Fryars*, I shall quote the words of our *Ecclesiastical Historian*, *Monks* hated *Fryars* in their hearts, because their activity and pragmaticalness made *Monks* be held as idle and useless, yea, as meer *Cyphers*, whilst they themselves were the only *Figures* of account and reckoning in the Church. Fuller. Book 6. p. 275.

The difference between *Fryars* and *Parish Priests*, is thus described by the same *Author*. There was a deadly *Antipathy* betwixt *Fryars* and *Parish Priests*, for the former sleighted the latter, as good only to take *Tithes*, and like *Hackney Post-horses*, only to run the stage in the *Mass-book*, but unable to preach, which office they did assume to themselves as also that of *Confession*, proudly presuming on their *Papal* privileges, without, yea, against the good will of the *Priest* of the *Parish*.

Yea, *Fryars* have been anciently obnoxious. For *Armachanus*, living some hundreds of years since, preached and wrote against them in defence of *Parish Priests*; and about the same time, the *University* of *Pa-*

ris, contending also with the Fryars, did propound,

1. That the begging Fryars were not in the state of Salvation.
2. That those that could, were bound to labour with their hands, and not to beg.

How the Dominicans and Jesuites differ in their opinions, may be seen by their writings, and the best salvo they all have for their disagreement, is this distinction, that Catholiques as Catholiques, agree always, in matters of Faith; but Catholiques as men, may vary in their opinions: which whether it doth elude, or answer the objection, let the Reader judge.

The Contentions betwixt Jesuites and Secular Priests are sufficiently declared, and that with some virulency of style, in the *Quodlibet* of William Watson, Secular Priest, to which the Reader is referred.

The Jansenists are a late sect grown up amongst them, much opposed by the Jesuites, but are a great party, especially in France, and like the Palm, the more depressed, the more they grow: They take their Name from Cornelius Jansenius, Bishop of Ipres in Flanders, a learned man, as his books declare, he departed this life in the year 1638. leaving many Favourers of his doctrine behind him: His Writings, were afterwards censured and condemned by the Pope, and his Monument defaced, such a spite did they bear to his memory. The Principal doctrines condemned by them in his Books, as also in the Abbot of Cyran, his great Intimate and Assistant, were some propositions extracted out of St. Austin, which he interpreted nearer to the Protestant doctrine, than to the sense of the Church of Rome.

2. That the Church was not now the same, which Christ planted, but had apostatized, and was corrupt in doctrine and manners, and therefore God had a controversie with it to destroy it.

3. That the Bishops, Pastors, and Religious Orders of these times, were destitute of the true Spirit of Christianity and of Grace.

4. That the Council of Trent was a pack'd and a partial Assembly.

5. That

5. That School-Divines, such as *Thomas Aquinas*, have corrupted Divinity, by *Humane reason*.

6. That the *Jesuites* are a pernicious Sect to the Church.

No marvail then, if such Tenents, so near bordering upon Protestantism, and so agreeable to the sentiments of the Reformed, concerning the Church of Rome, do raise up the whole nest of Hornets against them.

The **Blacklowists** are yet a later party, whose Original I shall derive no higher, than from the person which gave Name to their Sect, and that was Mr. *Thomas White*, a Secular Priest, a grave and learned man, and the Author of many Books of great account amongst his party, some written in the *English*, others in the *Latin Tongue*; a great Friend and Confident he was of Sir *Kenelme Digbies*, who hath been heard to compare him to his Namesake *Aquinas*, for strong and searching activity into the grounds of Theologie. He was related to an ancient Family of that Name in *Essex*, and being very aged, departed this life, not above three or four years since, at his Lodging at one Mr. *Grigson's* house in *Drury-Lane*. This Mr. *White* was usually called by the name of *Blacklow*, whether it were to disguise himself on the account of his Religion, or because Priests have ordinarily several Names, I will not determine.

This man, though a strict Romanist in many points, yet dissented from them in some; so that as Brownists in England were so called from one *Browne* a dissenter from the Ecclesiastical Discipline of the Church of England, yet descended from a Worshipful Family in *Rutlandshire*; so from this Mr. *White*, alias *Blacklow*, his partisans are denominated *Blacklowists*.

This Mr. *White* wrote something in behalf of *Oliver*, and defence of his Government, whence he is reflected upon by Mr. *Oates*, in the Preface to his Narrative. I have not heard the Roman party make any exceptions to his Writings on that account; so that, though they boast never so much of Loyalty, yet, it seems, they can be contented to swim with the stream, and take part with the present Power, though to the prejudice of the True and Lawful Successor.

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But the chief doctrines which the Jesuites and other Romanists do condemn in his books, are his reflections in diminution of the Papal power, and his opinion concerning praying to Saints departed, and concerning Purgatory, which latter he seems utterly to deny. No marvel then, if the Papists are incensed against White, who would put out the Fire of the Popes Kitchen, which (as one wittily says) is maintained by that of Purgatory.

Now his doctrine concerning Purgatory or Antejudiciary and intermedi-
al delivery of souls (as he himself phraseth it) is this :

1. That it occasions a multitude of unworthy Priests, Consider (says he) what a vast crowd of young Scholars thrust themselves into Holy Orders, by occasion of getting souls out of Purgatory, to which they often think themselves sufficiently qualified, with a very mean degree of vertue and learning.

2. That it impairs solid devotion, and is an encouragement to a loose and licentious life: hear his own words, It averts men from cultivating the inward affections of their hearts; in which the Kingdom of God resides, to the too much relying on works done by others; and a little before, Consider how apt this opinion is to breed in all the world, a neglect of venial sins; when they shall be taught that a Mass or two, or a few prayers put a period to all their pains they can feel in Purgatory. And, as for mortal sins, even they also will find too much encouragement from so slack a discipline. 'Tis but being afraid of Hell, and upon that, receiving absolution, and then procuring some devotions (especially if in a proper place) and the soul that has lived its whole life in Folly, and worse, is instantly taken up into all the Glories of Paradise. What can more dangerously weaken, if not quite abolish, that best and only immediate disposition of our soul for Heaven, the hearty love of God above all things? What can be possibly more prejudicial to them that are in the Church, or more scandalous to them that are out of it? Thus he, see Notes upon M. F. D.'s result, &c. p. 6, 7, 8.

Other inconveniences of the same doctrine he enumerates which I pretermitt; having sufficiently shewed the propinquity of these to Protestant principles, even by the bare naming of them; no marvel then if the spirit of Jesuitisme (not to mention the herd of Regulars and Seculars together) do rise up against them.

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Having thus declared the disagreement of Romanists amongst themselves, I now proceed to give a short account of some more of their erroneous and immoral practices, and draw towards a Conclusion.

M. P. himself hath been often offended at their way and manner of Confessing: The Priest will hardly Confess any without money in hand, unless, perhaps once or twice at first, in hopes of future gain: which they so greedily gape after, That if Confession be made for robbery, or stealing of things of good value; at first indeed, they will say, There must be restitution, if it may be performed without damage to the party Confessing; but because that can seldome be, it is not so strictly enjoyned, but the goods stolen (or that part of them which is not spent) are to be rendred to the Priest, to be by him bestowed on charitable uses, who will be sure not to forget himself: which practice how great encouragement it gives to spoyl and violence, when purloynings are so easily forgiven, and the acquiescent gotten thereby, so slightly accounted for, an indifferent Reader may easily judge.

Fallere fallentem non est fraus, so the Proverb, and therefore, I shall relate the story how M. P. of D. an Irish Catholique, did impose upon the Imposer, I mean cozen the Priests, being too hard for them in their own Trade: some of them came to him, and told him his Fathers soul was in Purgatory, and grievously tormented there; but for the sum of 100 l. they would pray him out, and release him to Heaven. The Gentleman promised them the money; a while after, the Priests came to him, acquainting him, that they had performed their bargain, and his Fathers soul was now amongst the Blessed. The Gentleman produced his Bagge, and threw out the 100 l. upon the Table, withal demanding, Are you sure my Fathers soul is in heaven? Most certain, say they; Then, said he, I am sure you cannot pray it out again: and so swept his money back again into his own hat; and left the poor shavelings in the lurch.

There was a poor Catholick lay a dying, the chief part of his Estate was six Comys, the Priests coming to Confess and Absolve him, did so terrifie the poor man with the denunciation of Torments due unto him for his sins, that before they parted, he was faine to give him two of his Comys, to pray his soul out of Purgatory. What name nor the persons, but the Truth of the thing can be made appear.

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He hath known several of the Romish Priests to engage themselves in the most profligate wickednesses, which are committed about the Town, as if indeed they were the only *Hectors*: not many years since, there being a *Duel* fought between two Gentlemen near *Temple-barr*, the party slain by his Fellow Duellist, was a Priest, though not publickly known so to be, save to those of his own Religion.

There is one *Gifford*, a Priest, a loose, drunken, and vicious person, he came once to Mr. P.'s Shop, in Womans apparel, to buy some *Crosses* and such like things, who whispering him in the ear, and desiring him to go forth to drink with him; he accordingly went to Mr. *Sex-ton's*, at the Sign of the *Sugar-Loaf* in the Street where he lives, where he discovered to him what he was: And at first he pretended, he had put himself into that habit, for fear of discovery, it being since the Proclamation for banishing Priests; but upon more familiar discourse betwixt them, he afterwards acknowledged to him, that it was purposely to debauch a young Maid, which lived not far from the same place; using these very expressions to him, *I will try what metall she is made of.*

In fine, if he should reckon up all the abuses of this kind, which have come to his knowledge; and if the rest of his Country-men did experimentally know the viciousness of many of their Priests, as he doth; certainly, they would never dote on their re-admission amongst them.

The envy and malicious deportment, (even of their Laity, principled by their Priests) against those, who depart from their Communion, or be but suspected to warp or incline that way, is known to all, and Mr. P. hath sufficiently felt. For,

After he had taken the Oaths of Allegiance and Supremacy, he went to *Somerſet-Houſe* about some business, and there occasionally meeting with one *Anthony*, who is servant to the *Queens Confessor*, he asked him, If he had taken the Oaths? he told him, Yes; then he replied, None but *Rogues* and *Rascalls* would take them; and that he should be turned out of his place, which accordingly came to pass. He further told him at the same time, That the Roman Catholics would yet have their ends, and that all the Protestants were Rogues, and that the King was a great Heretic, and had done the Queen a great deal of wrong, (the meaning

ing whereof he did not interpret) and that he did not fear, but that the Catholics should flourish here before long; notwithstanding all this. Such stuff as this came out of his impure mouth, as if he had vomited up the Principles on which the Plot was grounded; and if any wonder how so inferior a person should discourse of such high and lofty matters, the loss of M. P.'s place, which fell out immediately according to his threatening prediction, doth sufficiently shew, that he was more than ordinarily acquainted with these matters, for the Scheme of the Plot against his Majesty, may be, as it were, drawn from his discourse.

For they that consider how Criminal the word (*Heretique*) is in the Roman Church, and to what inconveniences the Excommunication, which is grounded thereupon, and hath been solemnly passed upon his Majesty, (as some can make appear) doth expose his Royal person, according to their principles, cannot but judge, that he is devoted by them to the most desperate and cursed attempts that fretting and invidious malice can devise.

But our hope and prayer is, That the *Curse* causeless shall not come, but that God will still preserve his Majesties life, to the comfort of all his Protestant subjects, whose allegiance will not be weakened, but rather united by such execrable devotions; even as it happened in the days of Q. Elizabeth, where the practices of the Papists against her person, grounded upon the Popes Fulminations and Anathemas (as our present case is, in reference to his Majesty) gave life, being and vigour to many Protestant unions and combinations, both private and publick, for the defence of her Royal person, especially amongst the Nobles and Gentry about the Court who did combine together for her safety in solemn bonds and protestations, as Camden doth relate in her Life.

Yea, she so was far from being impaired in her Royal Majesty and virtue, by the Popes excommunication and curse, that the acknowledgement of a Great Catholique, who was then imprisoned for his religion, and is recorded by a writer of that time, deserves to be repeated in this place. The story is this: There was a stiff Roman Catholique, otherwise a man well-accomplished, and of an ingenious disposition, who being cast into prison about the middle of Q. Elizabeths Reign, after that Pope Pius the fifth had let flye
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his Excommunications against Her, was there visited in an high degree, with the Kings evil. And having, with great pains and expence, but no success, long used the advice of Physicians, at last he humbly addressed himself unto the Queens Majesty, by whom, with Gods help, he was compleatly cured. And being demanded, What News? I perceive, said he, now at last by plain experience, that the excommunication denounced by the Pope against her Majesty is in very deed of none effect, seeing God hath blessed her with so great and miraculous a vertue.

Let us all conclude with this prayer, Long may his Majesty live in Honour, peace, safety, and happiness, to exercise the same Vertue, and to confute and outface the Popes Curles and Excommunications to the contrary. And let all good Protestants say, Amen.

F I N I S.

The preceding NARRATIVE was VVrit-
ten by my Direction, and according to
Minutes given in by me, VVorded and
Methodized for the Press : and having
been perused by me, I do accordingly
Own the same.

Miles Prance.
